The Bombay Guardian.

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WEEKLY REVIEW.

—When, on the 12th of October, Yakoob Khan visited General Roberts in his tent, to announce his abdication, he told the General that he would rather be a grass-cutter in the British camp, than the Amir of Cabool. We can scarcely wonder at this for the Afghans are a difficult race to govern even when they are well-disposed to the sovereign, and it is evident enough that they were not over well disposed to the Amir. Having made an attempt to escape from the British, he is now kept a close prisoner and we fear that something worse than the life of a grass-cutter is in reserve for him.

—We grieve much to hear from Dr. Valentine of Jeypore, that he has sustained another bereavement in the loss of a little girl. He says: "Three of my loved ones have gone to Christ in the last few months,—two of my children and my dear wife. I prayed the Lord, if it was his will, to spare them; as He has taken them to himself, I have in all sincerity bowed my head and said: 'Thy will be done,' and, sorrowing yet rejoicing, I can think of them as safe with him."

—*Some one has been writing in the Christian* a series of articles entitled "Christianity in England, 1879," giving a very sombre and saddening account of the state of religion in that country at the present time. Probably a good many will be surprised at the evidence here brought forward to show that very much of what is called the Christianity of England is only of the nature of a thin veneering, giving the semblance of religion to society, without the body. We are not ourselves much surprised at the statements made, having always understood, ever since we knew what spiritual religion is, that it is only a small minority that may be regarded as influenced and swayed by the instructions of Christ. Not one in ten are members of evangelical churches, and too many of these are more careful to please the world than to please Christ. It was so in ancient Israel. Though all were nominally the people of God, there was but a small minority that were characterized by true loyalty to God; the great majority listened with pleasure to the false prophets. In the days of Elijah, out of a nation of two millions, only 7000 refused to bow the knee to Baal. It is customary with Christians to occupy themselves almost exclusively with the facts that relate to the spread of Christianity in the world, and in this way they get a wrong impression as to the state of the world religiously, and imagine that there is a great deal more progress than there is. There is indeed much for which we have cause to be thankful; but it is just as well to know that some things are making progress which are not favorable to the spread of the Gospel, and we do not regret the publication of the articles referred to, though perhaps the picture is in some of its features too deeply shaded. We have often drawn attention to the parable of the Tares and the Wheat, as rightly pourtraying the present condition of matters. The wheat and the tares grow together unto the harvest. The same sun that develops the one, matures the other. The spirit of the age, the great discoveries of the days we live in, the numerous appliances for facilitating labour, and for expediting communications, all these are just as available for the spread of error as for the spread of the truth, and they tend greatly to puff men up with the idea of their greatness, and thus induce the very opposite of that state of mind which welcomes the Gospel of God. There is altogether too much complacency in the Church, and too great unwillingness to look at those things that are calculated to humble. We fear that without greater chastisements than the church has yet undergone, there is little likelihood of her getting into the position in which alone the Lord can bear testimony to her.

—We have sometimes made the remark that the generality of modern Christians are, without knowing it, in the ante-Pentecostal condition of discipleship, with this added disadvantage, that they suppose they have the promised Spirit. It is true that without the Holy Ghost no man can call Jesus Lord; but this was equally true before Pentecost, and when Peter acknowledged Jesus as the Christ, he was told that flesh and blood had not revealed it unto him, but the Spirit of the Father. The Pentecostal blessing was of a very peculiar and unprecedented character. It brought the kingdom of God consciously into the hearts of the disciples, and attested them in the sight of men as the servants of the Most High. Now we hold the various truths belonging to the present dispensation, and are familiar with all that portion of God's word that has been written since the outpouring of the Spirit; and it is this that causes many Christians to suppose that they have all that can reasonably be expected in the way of spiritual power. But a truth that has been made known by the Spirit, may be intellectually known and to some extent acted upon by the disciple, without the present vivifying power of the Spirit. There is an article in the last number of the Indian Evangelical Review entitled "The secret of power over others," that brings out this great need of the church of the present day. In this article Christians are represented as too generally receiving Christ simply for their own needs, and not in the way of power to bless others. We are not sure that they have a right to regard themselves as true Christians, who seek salvation for themselves alone, and who do not lay themselves out for the salvation of others. We believe God has connected these two things so that they only shall have the witness of the Spirit, who are led by the Spirit to seek the salvation of others. Salvation means salvation from self to love. He that loveth not, knoweth not God.

—In the same review there is an interesting article on Evangelists. The drift of the article may be gathered from the following sentence: "When a man, professing to be a bearer of good news, deliberately makes his arrangements for a prolonged stay in a place, he both maims his own faith at the outset, and absolves the people from any obligation to come to an immediate decision on the subject." In other words an evangelist must be an itinerant. Without denying that there is here an important truth, we remark that the evangelist does not at the outset always get the attention of every body, and may perhaps be required to preach a good many times before he can reasonably reckon that the people of the place have been made acquainted with the purport of his message. In a heathen land, the Gospel message is at first almost unintelligible, because of the way the mind is preoccupied with other ideas. As regards the capitals, a man may be preaching in the open air for years, and yet have new hearers every day. But it may be that if we had more faith we should see a more prompt action of the Spirit carrying home the truth to the hearts of the hearers, and thus preparing material to carry on the work when the evangelist has moved on.

—The trial of Wassodev Bulwunt has been proceeding this week in Poona. It appears there are good many in Poona whose sympathies are with the organizer of dacoits rather than with the Government that is seeking to bring him to justice. It is reported that on the prisoner's leaving the Court one day, there were cries of 'Victory to Bulwunt.'

—It is thought that Candahar will be made the future capital of Affghanistan, and a contemporary thinks that Sir Richard Temple will be the first High Commissioner of that country.

—A more disastrous railway accident than that which occurred the other day on the line South west of Madras, we do not remember as having occurred in India. There have been about 25 deaths and twice as many have been badly injured. There had been a heavy fall of rain, and it was no secret that the line was weakened at the point where the accident occurred. Reports to the effect that it was unsafe had been repeatedly made, yet appear not to have been heeded. Somebody should be made to answer for this.

—A fortnight ago there was a Conference of Bengali Christians in Calcutta. About 200 were present. The subject discussed was the Condition of the Native Church. It was stated that there were 13 Protestant Churches in Calcutta with 700 communicants. South of Calcutta there is a large

rural tract, with 35 Christian centres and a population of 4000 Christians. One speaker said that there were 30 brethren who preached regularly without being in the employ of any society. The Romanists are said to be very actively engaged in the work of proselytism from Protestant churches. Some of the Khulna and Jessore Christians had been drawn away by them, but after a while most of them had returned. At Krishnagur, said one speaker, there were seven churches and a population of 5000 Christians, visited once a month by the Rev. Mr. Vaughan, "who lived the life of an itinerant faqur that he might overtake that important duty."

—GOVERNMENT have granted the Young Men's Christian Association an excellent site near the Apollo Bunder on which to erect a hall. Plans of a building to be used as a Reading Room and Coffee Room with rooms for meetings of the Association, have been prepared and approved, and the Committee are now looking to the public to help them in the enterprise, which will require some Rs. 17,000 in all. Almost any amount of money appears to be available for theatres, Gimkhanas, and places of entertainment generally, and we hope that the excellent institution that has given such proof of its ability to help in good works, may not be disappointed in the endeavour to secure the sum asked for.

—THE Mussulman preacher to whom reference has been made once or twice, handed us the other day a copy of a Marathi tract, *Bodh Putra*. We find nothing objectionable in this tract. It calls upon every body to be good, to be truthful, to be honest, and generally to behave themselves with propriety. We shall be very glad indeed to hear that his exhortations to this effect are successful.

—A deputation from the United Presbyterian Church of Scotland, consisting of the Rev. Dr. Young and D. McLaren Esq., arrived by the last Mail, to visit the Missions of that Church in Rajpootana.

—Miss Drake, Mrs. Amanda Smith, and Miss Swain, M. D. arrived on Thursday in Bombay. Miss Swain expects to return to her former field of labour, Bareilly. We had the pleasure of being in a meeting on Thursday evening when these sisters spoke of the way in which the Lord hah been leading them, and it was evident to all present, that their hearts were possessed with a deep solicitude for the people of this country.

—WE are told that the children of this world are wiser in their generation than the children of light. It does not appear that the children of this world show sagacity in all things. It is stated that at a recent fight in Affghanistan only one shot in two hundred fired by our soldiers took effect. If ammunition is for the purpose of disabling the enemy, it follows that there is a prodigious waste of it in modern warfare. The weapons used are arms of precision. The soldier of Christ keeps telling men of God's love in Christ, and is sometimes jeered because he does not succeed in penetrating the armour worn by sinners; but even though converts be of considerably less frequency than sermons, the work done will bear favourable comparison with the work done by H. M.'s forces. Even when the Gospel bullet falls from the sinners's coat-of-mail to his feet, it has accomplished a certain work in the way of testifying to the sinner, that God would have him saved.

—WE have been favoured with the August part (No XLI.) of the *Vedarthayatna* or Attempt to Interpret the Vedas, containing a portion of Hymn 164 of the Rig Veda Sanhita.

—TAKING India at large, it is said that the crops are better this year than they have been for many years. Let the Lord be praised.

UNITED STATES LETTER.

C. P. Hard.

MR. TALMAGE, who was exonerated in his trial for extravagant speech and peculiar methods of church business, having gone to England on vacation and preaching to great crowds, it is to be feared that some Englishmen will fail to think of that which is the fact, namely, that not all Americans are like him. Even here he is the pepper of our spice, given more to excited speech than almost any other. Many of us have wished that he would refrain from giving his funny lectures and keep all his strength for preaching the gospel. He is a good man and works hard and does much good. He has wonderful fertility in inventing a thousand ways of telling and illustrating the same truth. He has drawn and kept a vast congregation. He has, we understand, been very liberal in act; he certainly is so in word and spirit. His sermons cheer millions. Thousands have sought the Lord under his labors. He is not to be imitated in every thing, if in any thing. But till one has done as much for the Master as he is doing, he should be careful not to throw a stone at a great worker. Pray for Talmage, that a richer baptism of the Spirit may come on him, so that he would not find any wish to write stories or lecture, but will "go, preach the gospel" only. Our English friends would find on this side of the Atlantic as calm and methodical and grandly intellectual preaching as the world hears any where. McCosh, Hall, Tyng, Taylor, Simpson, Fowler, Foss, Tiffany, Newman, Brooks, Foster, Andrews, Harris, Bowman, are but a few among names which hurry to the point of our pen among the thoughtful, deliberative yet earnest and strong preachers of this country. One of the cultured ministers has been of late presiding over the annual meetings of the Methodists in various nations in Europe, Bishop Wiley, whose new work on China and Japan, a three rupees book, with 60 illustrations, has just appeared, and its worth predicts a large sale.

The "Christian Herald" is winning its way. Mr. Benj Aitken, of Bombay, is attending to its American edition, in New York, at 63 Bible House. His editorial experience in India and elsewhere has prepared him for the position. He has visited us, and is the same noble progressive man as when we valued his society in Asia. We would like to keep him in this country as long as we stay. But his knowledge of Hindustani and somewhat of other vernaculars of India, his adaptation to the climate, his knowledge of native character and of English society, suggest that it may be God's will that he go again to India. This is written without his consent or knowledge, but it now occurs to me that it would be wisdom for some proprietor of a secular or religious newspaper in India to write to Mr. Aitken and secure him for the editorial chair. The value of his services would be very great. He would be a blessing to any locality.

Walworth, N. Y.

THE LUCKNOW CAMP-MEETING.

THE special services held at Lucknow during Dasehra (Oct. 21—26) will be long remembered. They were of unusual interest and highly profitable. It was more than ever evident that such meetings are needed in India and when well conducted are productive of the happiest results. Dr. Thoburn, of Calcutta, was in charge, and preached and talked with his usual ability. A number of other missionaries assisted. Various denominations were represented, Baptists, Methodists, Congregationalists, Presbyterians: and yet, so little attention was paid to denominational lines—indeed none at all—that it would have been difficult to say who were this and who, that. All were Christ's. At the close of the services a lady remarked that "There were no Baptists here this year" and was surprised when told that at least twenty were present: and a good brother whom many supposed to be a Baptist turned out to be a Methodist Local Preacher.

Persons were present from Rangoon, Calcutta, Monghyr, Bombay, Kurrachee, Ajmere, Agra, Nynee Tal, and elsewhere, in all at least 150 in number. This shows how popular the meetings have come to be. No one regretted coming; those who failed to do so—many were hindered on account of illness—missed a great spiritual treat. One friend from Calcutta happened to be at Cawnpore where be heard of the meetings; he was led to attend, and was greatly blessed. Quite a number were present from Calcutta.

These meetings are more especially for the strengthening of believers, but along with this the conversion of sinners is also kept in view. This year both results were happily gained. Many Christians, hungering and thirsting after rightecusness, were filled; a number were enabled to give themselves anew to God and to find perfect rest in Christ. The use of objectionable terms was wisely avoided, and in drawing near to God all hearts were richly blessed; some at least experienced the blessing of entire sanctification.

During the progress of the meetings there were fewer conversions than usual, although many seemed deeply convicted; but at the closing service on Sunday evening, after an earnest appeal by Dr. Thoburn, no less than *fifty-one persons, nearly all young, rose for prayer*; and with but few exceptions these were all converted at once. It was an eventful hour. Seemingly Satan had gained the victory, but in answer to prayer, at this last meeting he was defeated, and Heaven rejoiced over repentant sinners. We have never seen such "quick work," but nevertheless believe it to be *real*. When a man heartily repents and turns to God with a true heart why should we think it strange that he is accepted at once and blessed with peace? Will the readers of the *Guardian* pray for these new converts.

The sacramental service (at noon Sunday) and the experience meeting which followed were both good. Many testimonies for Christ were gladly, promptly given, extending through at least *three* hours; and even then there were others anxious to speak. We wish we could reproduce some of these testimonies, but we cannot. Christ was magnified—His cleansing blood, His *keeping* power. The beautiful church was made home-like by the Master's presence, who touched and blessed the hundreds there. The place was Bethel to nearly every heart, and the "Benlah land" hymn was sung in scores of hearts and by scores of voices.

At the close of the meetings by unanimous vote an invitation was extended to Rev. Messrs. Inskip and Macdonald of Philadelphia, U. S. A. to be present at the Dasehra meetings next year. These earnest evangelists will then be visiting India in their world-tour and it is hoped that they will be able to reach Lucknow by October. They will be warmly welcomed.

B. H. B.

ONE reason why the Sabbaths are so wide apart is that every church-building may have six days of atmospheric purification. The best man's breath once ejected is not worth keeping. Our congregations are dying of asphyxia.

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The Bombay Guardian.

SATURDAY, NOVEMBER 8, 1879.

JOHN WESLEY, RITUALIST.

THE letter written by a chaplain of the Church of England to a member of the Methodist church, mentioned and quoted in our last issue, was accompanied by a pamphlet entitled "A Reply to 'a Ritualist of the Last Century.'" *This Reply written by* a member of the Church of England, expresses a regret that "those who have been labouring with so much love and zeal among the poor and ignorant in our large centres throughout India, should have felt it to be their duty to enter upon the field of controversy." A word of explanation is necessary. They to whom reference is here made did not open up the controversy, and certainly had no desire to turn aside from the work given them to do, to engage in discussion with Christians of other views. The fact simply is that the Ritualists have done their best to persuade people that only they are ministers of Christ's church who are in the so-called line of apostolical succession, and that persons not in this line are guilty of the sin of Korah and Abiram when they administer the sacraments, and that they who listen to their teaching are guilty of schism. The whole thing is summed up in the expression used by the chaplain in the letter we have quoted. "You have left the *Church of Christ* and joined the Methodist body." The Church of England is here the Church of Christ. *Now it does not seem to us very manly to claim the right thus to denounce Dissenting* Christians, and then when they venture to defend themselves from the accusations, to cry out about the objectionableness of controversy. We have seen one or two of the tracts to which reference is made in this pamphlet, and in our opinion, they are written in a very conciliatory spirit, giving more credit to the Ritualists than we should think it right to do, and giving honour to the church of England as one of the bodies in which Christ has his church. The pamphlet which we are noticing is accompanied by a sermon of John Wesley, with "a Note showing the disingenuousness of suppressing his sermon, withholding his creed and tampering with his epitaph." In this sermon Wesley exhorts his people not to quit the Church of England. But what does he mean by this? He tells them plainly that they are to attend the ministry of Methodist ministers, Sundays and weekdays, and observe the rules of the Methodists in all points, only, once a month, they are to go to the Church of England, and partake of the Lord's Supper. And he declares that in appointing the preachers he had no thought of giving them authority to administer the sacraments. With regard to the charge of suppression: This sermon has certainly not been suppressed, if any body who pleases may publish a new edition of it. Perhaps the writer means that it is sometimes left out of the collections of Wesley's Sermons. Our own collection contains 137 sermons out of the thousands preached by Wesley and we do not know that any edition of Wesley's sermons contains all the sermons preached or even printed by him. But in our collection we find some sermons of the same general character as the one printed with this pamphlet. For instance, sermon CIX. is "on attending the church services," in which Wesley endeavours to meet the objection that the obligation to attend the sacramental services of the Church of England is nullified by the ungodly lives of the ministers of that Church. Wesley does not deny the ungodliness. He says:

"I acknowledge that many, if not most of those that were appointed to minister in holy things, with whom it has been my lot to converse, in almost every part of England or Ireland, for forty or fifty years past, have not been eminent either for knowledge or piety. It has been loudly affirmed that most of those persons now in connexion with me, who believe it their duty to call sinners to repentance, having been taken immediately from low trades, tailors, shoemakers and the like, are a set of poor, stupid, illiterate men, that scarce know their right hand from their left. Yet, I cannot but say, that I would sooner cut off my right hand, than suffer one of them to speak a word in any of our chapels, if I had not reasonable proof, that he had more knowledge of the Holy Scriptures, more knowledge of himself and of the things of God, than nine in ten of the clergymen I have conversed with, either at the universities or elsewhere."

And yet he goes on to say that this is not to be considered a reason for quitting the church of England. No LXXX. is a sermon on "Schism" in which he begs of his people not to tear asunder the sacred ties which unite them to any Christian society. In this same discourse on schism he says:

"Suppose you could not remain in the Church of England without doing something which the word of God forbids, or omitting something which the word of God positively commands; if *this were the case (but blessed be God it is not)* you ought to separate from the Church of England. I have been from my youth a member and minister of the Church of England. I have no desire or design to separate from it till my soul separates from my body; yet if I were not permitted to remain therein without omitting what God requires me to do, it would then become meet and right and my bounden duty to separate from it without delay. If I could not remain in the Church without desisting from preaching the Gospel, I should be under the necessity of separating from it or of losing my own soul. In like manner, if I could not continue united to any smaller society, church, or body of Christians, without committing sin, without lying, hypocrisy, without preaching to others doctrines that I did not myself believe, I should be under an absolute necessity of separating from that society. And in all these cases the sin of separation, with all the evils consequent upon it, would not lie upon me, but upon those who constrained me to make that separation by requiring of me such terms of communion as I could not in conscience comply with."

There is another sermon on the Catholic Spirit, (XLI.,) and we would be very glad if the definition of Catholicity here given were accepted by the high Church party now in the Church of England. In this sermon, John Wesley says:

"Hold you fast that which you believe to be most acceptable to God and I will do the same. I believe the Episcopal form of Church Government to be scriptural and apostolical. If you think the Presbyterain or Independent is better, think so still and act accordingly. I believe infants ought to be baptized, and that this ought to be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that forms of prayer are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitably to your own judgment. My sentiment is that I ought not to forbid water, wherein persons may be baptized; and that I ought to eat bread and drink wine, as a memorial of my dying Master. However if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. If thine heart be as my heart, if thou love God and all mankind. I ask no more; give me thy hand."

When Wesley died, the people called Methodists held his memory and his opinions in much reverence; but they were free from idolatry, and knew perfectly well that he was not infallible. His preachers knew that they had not been called merely of John Wesley, but of God, to preach the Gospel, and by parity of reason they convinced themselves that the clergymen of whom Wesley had drawn such a sad portrait, were not called of God to administer to them the communion. Wesley clung to the hope that Methodism would be the reformation of the Church of England, but his followers saw clearly that they would be more helpful to the Church of England by taking up the position which the clergy of the Church of England did their best to make them take up. And the result we think shows that they were right. In conclusion, we hope that our Ritualistic friends will not be guilty of suppresing those extracts from Wesley's sermons that we have quoted.

ONE FULL OF FAITH. III.

WE have rapidly followed the brief outline of the history of Stephen as given us in the Acts of the Apostles. His character remains to us. It is indicated to us in the words, "full of the Holy Ghost and of wisdom." "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom." We are then told expressly that Stephen was "a man full of faith and of the Holy Ghost." 5. Then in verse 8, "Stephen, full of faith and power." And again, verse 10, "they were not able to resist the wisdom and the spirit by which he spake." We thus see that he was characterized by uncommon wisdom and power and faith, because he was filled with the Holy Ghost. And the abundant measure of the Spirit bestowed was according to his faith. He was "full of faith." Faith derives its character from its object. It is no credit to a man to have faith in a leader who is not competent to lead him; men are being destroyed daily by this sort of faith. Some imagine that they have faith in God, faith in Christ, when their faith is really in their own misconceptions of God and Christ; it is just a subtle form of self-confidence. That faith is genuine which obtains for the individual the fulness of the Spirit. Faith in Christ as he is presented in the word; receiving all the testimony of God concerning him; this it is to have fulness of faith. To believe continually in the complete efficacy of his blood to obtain for us forgiveness of sin, and to believe continually in the power of the risen Christ to give us victory over all temptation, and enable us to do all the will of God; this it is to be full of faith. The great hindrance to the development of this faith is the idea that we have that there is in us more or less of ability and right-mindedness. Perhaps there is, but we must recognize that it is not the product of our

own corrupt natures, but like every other good and perfect gift, it is from above. This matter is not well understood. When Christians speak of their utter inability to do any thing good, it is not to be inferred that they have not the same powers that others have; they have; but they recognize that these are from above, from the Father of lights, and that the disposition to use them for God's glory is also from above. Men are every where robbing God, by accrediting what they find good in themselves, to themselves instead of to God. Stephen was full of faith in the Lord Jesus; like a man who through incompetence has guided his vessel among the breakers, and is then boarded by a competent pilot who undertakes to guide the vessel to her proper haven; the former master leaves the vessel entirely in his hands, receiving his orders and carrying them out faithfully, and thus making it manifest every hour that he has entire confidence in the pilot. "Full of faith" in Christ, Stephen knew that Christ was continually offering him all the power that he had in heaven and in earth, so far as he needed it and could utilize it. To say that he was full of faith is to say that he was full of the Holy Ghost. Faith is the door of the heart; it formerly opened whenever any of the princes of this world knocked; it now opens to Christ only and to whatsoever comes in the name of Christ, bearing his signet. Christ says "I am the door;" and we might almost understand these words of the believer's heart; Christ himself being the door, and admitting or rejecting according to his own pleasure. For we have Christ as we have the Spirit. This too is a truth too much lost sight of; not to have the Spirit is not to have Christ.

It was because Stephen was full of faith, that his mind was so emancipated from the Jewish prejudices that even the apostles found it difficult to shake off entirely. He felt that he was accepted of God solely on the ground that he trusted in Christ, and not in any degree on the ground that he was a Jew, and had done so many things required by the law of God. Here now was the man to convey the Gospel to the Gentiles. He is not afraid of arousing the suspicions or jealousies of the Jews, and is ready to undertake any thing for the Lord. But the Lord had other thoughts; he permitted his servant to be as the day-star of Gentile evangelization, but Saul of Tarsus, the witness of Stephen's death, inherited his faith, and became the principal agent in the casting down of the wall of partition. The prayer of Stephen in the moment of dissolution, was answered in the conversion of the chief persecutor of the church.

Stephen was "full of wisdom," because he was full of the Holy Ghost. The faith that made him acquainted with the vanity and unreliability of his own heart, led him to look to the Lord for wisdom, and to receive it when offered. Too often, Christians fail to recognize it when it is offered to them in answer to their own prayers. The thing which God calls wisdom, they have been in the habit of regarding as something very different, and when offered to them, they will none of it. Divine wisdom said to Jonah, "Go to Nineveh;" but he thought that nothing would be less wise than this. The wisdom from above now often asks us to do things that the world strongly disapproves and pronounces folly; happy is he who hears the voice of wisdom, though it may call him to a premature grave. Worldly wisdom teaches us to gather all the words of God in a bundle and hide them under the bed, and never look at them except when we are quite alone; but the man who is full of faith, says, Let me be like a placard of divine wisdom, known and read of all men, and, it may be, despised of many.

"Full of power." The man who is full of faith gets power to face the world's prohibitions and give expression to God's ideas of things. Power to resist the allurements of the world, and overcome the promptings of the flesh. The power whereby we subdue our own spirit, is greater than any power ever exercised by Alexander. How is it with you, brother? Do you sometimes say, I cannot do this, I cannot do that, I cannot overcome this, I cannot break off that habit? You are going to the wrong coffer, my friend; you are going to the coffer of your own miserable powers, instead of to the coffer of Christ's powers made over to you. What you cannot do, what the law cannot do because it is weak through the flesh, God's Spirit is offered to you to do. Bury that coffer of your own powers in the depths of the sea, and live a life of faith in the Son of God. You would not think of attempting to heal the leper by a word of your own, and yet this would be not more preposterous to attempt, than to fancy that you are to overcome sin by your own resolutions and endeavours.

Pentecost is a gallery where the Christian of this age may look upon the various plans and specifications that belong to his birthright in Christ. Stephen speaks to us, and asks of us, who among you will become a follower of me as I was of Christ?

INTERNATIONAL BIBLE STUDY.

November 16th, 1879. *Ephesians* vi. 10-20.

"Be strong in the Lord and in the power of his might." 10. Here is the secret of successful Christian activity, and it is hid from the unbeliever as effectually as though it were expressed in another language not understood. In fact many Christians do not understand what it is to be strong in the Lord; do not know that when, abandoning the idea of any spiritual ability of their own, they exercise faith, they may then conclude rightly that the power of the Lord is with them, and proceed to do whatever has to be done. We are warranted in expecting that the mighty power of God will be available for us in every work given us of the Lord to do.

"Wiles." Herein specially is the power of the adversary. His great endeavour is to persuade us that there is no harm in what he would have us do. How many are led captive by him at his will, persuading themselves that they are doing the will of God. He comes to us with testimonials from the wise and great, and from all the people of influence, and it seems like arrogance in us to doubt the authority of him who speaks to us. He gives us a glass through which we survey the country round about and can descry no trace of any enemy, as the Prince Imperial could find no trace of any Zulu, the very hour when he was surprised by them. "Rulers of the darkness of this world." That is darkness which is not sanctioned by the word of God. Tried by this test we see that much which passes for light, is darkness. How many papers, magazines, and greatly-applauded books of this nineteenth century, are just part of the apparatus by means of which the world is kept in darkness, kept from the knowledge of its moral bankruptcy, and of its urgent need of the wisdom from above.

"Wickedness in high places." *Gr.*, Heavenly places. Except a man be born again he cannot see the kingdom of God; and the unconverted know no heaven but that of their own imagination, and what they suppose to be celestial is Satanic. God has given one revelation and Satan another, and Satan's is much more popular and is considered much nearer the truth. Satan began his revelation in the garden of Eden, saying to our first parents, ye shall not surely die.

"Put on the whole armour of God." This complete suit of armour is all in the word of God and belongs to every one that becomes a soldier of Christ. "In the evil day." In a day when evil is so much in the ascendency. To stand. This word is so repeated and emphasized as to make us think that the great part of religion is expressed by it. Truth is the first piece of armour handed to us. There is nothing the adversary dislikes so much as this. The operation of this girdle is such that men are seen as they are and not as they wish to be, and it is most offensive; and he that wears it, will find himself set upon by every body. Righteousness is the next piece of armour given us. Farewell now to that tacit compact by which it was understood that we were to please men and they were not to attack us. We now do what is right, and thus give deep umbrage to those who wish to do wrong and have it called right.

"And your feet shod with the preparation of the Gospel of peace." 15. How beautiful upon the mountains in the sight of God are the feet of those who declare the glad tidings of peace. The preparation of the Gospel is an essential part of it, and consists in our own departure from all iniquity.

"Fiery darts." They not merely wound, but bring fire to burn up that which is good in the heart. Let us take a sample of these fiery darts. "O come, Harry, do not play the hypocrite; do'nt pretend to be better than any body else; you are too manly and sensible to be carried away by these old women's ideas." And so on. Satan has taken out a patent for these devices and finds them marvellously successful in burning up the word of God in many minds. "The helmet of salvation." The assurance that your sins are forgiven and that the Spirit of God is with you to give you victory over all the wiles of the devil, is like a helmet on the head.

"The sword of the Spirit, the word of God." See Christ himself using this sword and showing the merest novice how to resist the arch-enemy.

"Praying always, with all prayer." 18. We may infer from this expression that a great deal that is thought to be prayer is not prayer: that what is all prayer, has great power with God. To pray thus we must pray in the Spirit, "watching thereunto." There is a tendency to somnolence, that needs to be stoutly resisted. When we in prayer, use a form of words to which we are accustomed, we are in danger of letting the mind go to sleep, leaving the tongue to do the whole. And we must pray with unselfishness, thoughtful of the necessities of others,

'And for me.' Thanks, Paul, that you have written this. It is good to know that you too have need of help from on high, that you may open your mouth boldly for the Lord.

REMINISCENCES. XLIII.

ANNOTATIONS made by H. in 1842. For the sake of convenience H.'s remarks are retained in brackets, as in the note-book.

Landor. "I began (Mahomet is supposed to say) to imagine and believe that many of those things that I have feigned as visions are realities. "[I doubt if he ever doubted it, or rather ever feigned. Much speculating on nature may induce a certain madness, even that of believing that one's thoughts are administered to him by invisible essences. Almost every man at some moment of his life has wondered at some strange vision flitting through his fancy, and asked himself if it came not from beyond nature, coming as it did unbidden and mysteriously.] *Isaac Taylor's* Physical Theory of another life: "The union of mind with matter, or the coming into a corporeal state, may be in fact not a degradation to mind, but the very means of its quickening. Its birth into the world of knowledge and action. The first consequence of this birth is, as we have said, the acquirement of *locality* in the extended universe." [Would this be a help, an elucidation, or improvement to the Pythagorean system?] "The mind may be no more than a latent essence, and inert power, until compacted by some sort of restraint." [I find I have never sufficiently spiritualized my ideas of mind, and it is this difficulty of conceiving it existing after dissolution yet existent nowhere, and which now so startles me and makes me almost regret my former notion of it, that has probably made materialists of men. I remember now that in my thought it would have, *if it survived its dissolution with my body, at* least the substance of breath, air most etherial, invisible yet still somewhere.]

"It is only in connection with matter, that mind can have any notion of motion or time. [Certainly it must be so, if mind has no body of its own. I have often had occasion to observe how incognizant of time is mind; as, for instance, when waking after a long sleep in a darkened room. I have lain hour after hour waiting for daylight, till by some fortuitous incident, I learned that it was noon.]

"It is by no means unphilosophical to imagine that the ephemera of a summer's noon, which we are apt to pity as short-lived, may in the compass of a few sunny hours, be running through a century of joyous sensations; and if the microscope which exposes to our view the vivacious tenants of a drop of water, had the power also of laying open the whirl of the sentient faculty of these tribes, it might appear to our amazement that the history of a thousand years is compacted into their life of a day or an hour, so that the diminutiveness of their visible organs is even less astonishing than the compression of their consciousness." [I remember an apologue of Krummacher in which an elderly ephemeron is moralizing on his past life much in the same strain that a hoary mortal might do. There may be more than a *jeu d'esprit* in it. And conversely those creatures found in the hearts of trees and stones, may perhaps be cited.]

"As the corporeal alliance of the mind with matter is seen to be in fact the means of exposing it passively to the properties of the material world, and thus of making it liable to pleasures and pains not proper to itself, and to some of the most intense kind, so may this connexion be universally necessary for the same end." [What should follow the conviction of this? Materialism or Pythagoreanism. We will see what conclusions our author arrives at.] "Animal life in its various functions, that mysterious energy which we name but can never define and never expose to view, may perhaps consist of the power of mind over such of the properties of matter as may be made available for the special purposes of animal organization." [What does this imply but that the seminal germ is controlled, directed and inhabited by mind? Reasonable enough too.]

"The seventh probable advantage of a future state is an intuitive perception of abstract truths, even of a complicated kind. Inasmuch as it is truth and nothing else which is the ultimate object of philosophic reasoning, and as it is the result rather than the process for the sake of which so much labour is undergone, a direct or immediate mode of attaining any truth, cannot be otherwise than preferable to a circuitous one."

[This I doubt. It was Lessing who said that there was no pleasure in the discovery of truths, but many and great in the pursuit of them. Thus for an illustration, in a work of fiction which represents an action, the interest ceases there where the unravelment of the plot, the explanation of the mysteries, begins. It may be otherwise in a state where one truth is a stepping stone to another, and where the matter of knowledge being infinite the progress would be endless. But this I doubt, for in an infinity of coguizable things, acquisition would be no progress. We would ascend with very little interest a mountain which we knew to be without a summit. We must see or imagine the possiblity of a term to all that claims our attention. Unless indeed in the future state there would be the same inequality of powers that here distinguishes men; then competition would be an incentive.]

To one who has come to the knowledge of the soul's true home in God, these speculations appear pitiful enough. While self is the worthiest thing apprehended, nothing in the universe can be seen aright and all beyond the visible is chaos itself. Homunculus says: "In a state of perfection, there is no glory and no delight; when progress ceases and the aim is attained, annihilation might as well come, or reconstruction." In this remark, all is looked at from the point of view of the mere intellect. Perfection is when a creature has all the knowledge and ability necessary for the sphere in which it is, and for the work assigned to it. And the soul that is in harmony with God rejoices in all truth, whether just learned or long-known, because in all truth the glory of God is revealed.

"Adhering to the rule of energy, and confiding in the principle that a rational consistency, and an adaptation of means to the end runs through the divine proceedings, we conclude that the future life shall actually call into exercise a bold energy and intrepidity and ambition, that the actual circumstances through which we are led, prepare the intellectual and moral powers for what they are to perform in another sphere. We may readily conceive of a state of things in which there may be services to be performed, enterprises to be undertaken, and a promotion to be aimed at, such as none but the bold and the strong shall be equal to, and none but the aspiring dare to attempt." [Here is a speculation that really meets the highest aspiration of man. Why has no prophet held up the promise of a heaven like this? His religion would have been universal. A Mahometan cannot more easily conceive of satiety in his houri-thronged, sensual paradise than a Christian can in the ever-peaceful, tranquil, psalm-siging heaven of his creed. Quietism will stupify as surely as sensualism. What says Carlyle? 'It is not to taste sweet things but to do noble and true things that the poorest son of Adam dimly longs. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the allurements that act upon the heart of men. Not happiness but something higher.' This is vitally true. The laziest mortal that ever sighed, enjoyed indolence only as a relief. Meditation, as it is an exertion of the thinking faculties is pleasurable; but who would consent to be immured in a beautiful garden to spend his life in meditation. The love of action is one of the universal characteristics of man, chiefly predominant in his youth and maturity, but not deserting him entirely even in his senectude.]

In these remarks we find universal man judged by the exceptional man. If men universally had been panting for a heaven of hard work, there would not have been wanting prophets to show them such a heaven. And there is also an utter misconception of the heaven of the Christian. The heaven of the Christian is one that corresponds to the character of Christ and of those disciples who resemble him. What kind of a heaven is that which the life of the apostle Paul fitted him to enjoy?

SELF-SUPPORTING MISSION WORK.

DURING recent years increased attention has been given to the above subject in India, as well as in other mission fields, but owing to the somewhat careless use of terms no little confusion has crept into the discussion of the subject. It may not be amiss to examine briefly the popular use of the two terms, "self-support" and "Misson work," that we may be better able to understand just what is meant when we meet with them in print.

1. Many missionary authorities apply the terms to what are called "Native churches" as soon as they cease to draw money from the treasury of a missionary society. Such churches are very properly said to be self-supporting, but they are not necessarily missionary in character, and ought to be called self-supporting churches in mission lands.

2. The term self-supporting is often applied to work carried on by men who support themselves, as Paul did, by their own labor, while engaged in missionary work. Such men are undoubtedly self-supporting workmen, in a very good sense of the word, but they are not very numerous, and so many of them have failed that it would be more fair to the larger number who claim the same title if they were distinguished by some other qualifying term. Paul's example has forever dignified and sanctioned this method of labor, but it must be admitted that in modern mission fields it has not been very successful. Some have failed in one direction, and some in another. Some are secularized, some join other missions, and some abandon the field. It evidently requiries a rare quality of devotion to carry out this method successfully.

3. Another kind of so-called self-support is what might more properly be called *indegenous* support, i. e. mission work supported wholly by contributions raised in the country where the work is carried on. India has been familiar with this kind of work for many years, and there is nothing novel about it. Its chief merit lies in the fact that it develops indigenous resources, but it is in no proper sense self-supporting. It differs in no important respect from ordinary missionary methods, and is open to the same objections which are often urged against missions supported by what is sometimes called "foreign money." If a church in Madras were to raise money and send a missionary to a district in the interior to labor among the heathen, the position of their missionary would be, in no essential respect, different from that of a missionary supported by a church in London or New York. He would be financially dependent on his employers, and the first preacher raised up among his converts would turn, as if by the force of a natural instinct, towards Madras as the base of his supplies. After a somewhat extended term of missionary service in India, and after a wide

observation of the various methods of missionary labor employed throughout the empire, I have no hesitation in saying that if compelled to choose between the two, I should prefer the support of a Church in England or America to one nearer at hand.

4. Another kind of self-supporting mission work remains to be noticed. Paul defined it thus: "They which preach the Gospel should live by the Gospel." Napoleon applied the same principle to a more iguoble use when he adopted the maxim that "war must support itself." When Paul went to Corinth he found a people prepared to suspect him of mercenary motives, and hence he declined to accept anything from them. The modern Paul finds a very different people in India. There is not the slightest danger of the people in any city suspecting that he wishes to get *their* money, while there is every reason to expect that many will think it perfectly legitimate to try to get *his*. Hence it becomes almost as important to make converts give money in India as it was to keep them from giving in Corinth. In short the ordinary Gospel rule can be applied in India with the utmost propriety. The preacher is to be supported by those to whom he ministers. If assistance is sent by other churches, well and good, but the main support must come from those among whom the Gospel is preached.

The reader will please bear in mind that I am not discussing the various methods of missionary labor, but simply defining one particular method- I have nothing to say against any method which God has blessed, and am not prepared to tell any missionary in India that he is doing wrong in accepting a salary from any society, in India or elsewhere.

Acting on the above principle a score or more of the Methodist preachers are now employed in various cities in India, ministering chiefly to English-speaking persons. They have found no difficulty in applying the principle while preaching among people who speak their own language and, at least nominally, profess their own religion, but when they try to reach the heathen, they are at once comfronted by grave difficulties. The heathen do not want them, are more or less hostile to them, and are precluded by rigid caste rules from extending to them the hospitality which even Paul did not ordinarily refuse. In the face of such obstacles the temptation becomes very strong to abandon the radical principle on which these men began their work, and to adopt "indigenous" support, while still retaining the more pretentious name of self-supporting missions. It is sincerely to be hoped that these good men will not yield to this plausible temptation. They will gain nothing by it. They will simply be trying over again what other good men tried before they were born. They can achieve a nobler success by courageously following the particular line of duty to which the Providence and Spirit of God have called them.

"But *can* they reach the heathen on the line indicated by you? Is it not impossible? Does any sane man believe that any preacher, Native or European, can go among the heathen and expect a support from them? Tell us *how* you expect this impossibility to be accomplished?"

I am no more able to tell how this problem is to be solved than Peter was able to tell how a similar problem would be solved, before he went up on the tanner's house to pray. There are a hundred thousand men among the "heathen" of India who are more or less prepared to repeat the part which Cornelius played in that memorable drama, but there are very few Christians indeed who are spiritually qualified to act the part of Peter. Every Christian in the empire whose heart is drawn out toward the heathen, should take comfort in the assurance that *somewhere* God is preparing a Cornelius for him. Peter's "support" in Cesarea was the least of all his cares. The real problem before us, in this as in all good work, is not how to get money, but men. A man "thoroughly furnished" of God is as sure to get work, and food and clothing, as a flower is to receive color, or a sparrow to find a twig for its nest. But he must go where God sends him, when God sends him, and do what God tells him.

It is a very easy thing to organize a missionary society, to collect money, to employ men and women, and to direct various kinds of missionary work. This can be done once more, as it as been done a hundred times already, but when done the mighty question still confronts us, How shall we initiate a movement which will be self-propagating, and which will speedily spread all over the empire? I can conceive of only one answer to this question. Bring up every church to the New Testament standard, especially the Antioch standard, develop the Barnabases and Sauls who shall be ready to go when the Spirit calls, and the question of support will settle itself as it did in ancient times. We should look for men and women of this stamp in every congregation. Paul picked them up wherever he went. A certain measure of spiritual power in a church will develop them as sunshine brings out the buds and flowers in spring-time. All the money, and methods, and machinery, in the world cannot produce one Peter, or one Paul, and till the men are forthcoming for the work it ill becomes any one to say that a self-supporting Gospel cannot be preached in India.

J. M. T.

STRANGER THAN FICTION.

(*Concluded from our last.*)

"I continued drinking in the army, I drank heavily in Malta, and on my arrival at——— was still drinking as you know. The Lord (praise his holy name,) used you as the agent, of first getting me to join the "Temperance Society" and afterwards accepting of Jesus as my Lord and my Master and Saviour. You know all about that and all the rest since. I wish just to say, in conclusion, that I received a note at———from my wife's uncle, about 4 weeks after I *deserted*, stating he had at last heard about my wife from a minister at Toronto, Canada west. He enclosed me the note, and this was the notice of my wife's death. She sent for him on her death bed, and asked him to write to her uncle when all was over. But no word as to how she died and this and my desire to see my children were the principle reasons that led me to take that foolish step."

The "foolish step" referred to here was *desertion*. His experience in deserting he writes as follows. "The Lord works in a mysterious and wonderful way, at least it appears so to us poor erring mortals. I can truthfully say from the time I left———up to the time I surrendered myself, I kept praying, but I was only rendered the more miserable. I cannot describe my misery, it seems to me now like a wild dream."

He returned to his Regiment in charge of a guard. While waiting trial for desertion, he wrote, "I am now in a far happier frame of mind than since I left———Bro.——— has called several times; I need not say how much I enjoyed his visits."

At this time he received a letter from the writer of these lines of which he speaks as follows; "Dear Bro.———,your kind letter has not only cheered me, but the reading of it has brought me to a firmer determination than ever to trust fully in my Lord and Saviour. I have had some precious times in Hospital, but the devil has been hard at work and I am struggling and praying to overcome this. How glad I am to have your sympathy and prayers." A little later he writes "I have been tried by District Court Martial. I do not know my sentence But this does not disturb me now. I am much indebted to Bro——,Scripture Reader, for kindly and brotherly advice. None of my old brethren have come near me, even treating me as a stranger. I felt this very much at first and felt inclined to resent. But when I got your note so fully of sympathy and affectionate care for an erring brother's soul it brought me to tears of repentance for the wild thoughts I was harboring in my mind. He was sentenced to 60 days imprisonment. I may here add, our friend refers to his desertion as the "foolish step." But I am glad to record that in answer to prayer and in obedience to the dictates of an awakened conscience, he gave himself up to the authorities at a distant point, came back, was tried, served his imprisoned 60 days, during which he gives the following note of his experience.

Of a letter received during his confinement he speaks as follows: "I cannot tell you how glad I was to get your letter: it comforted and cheered me at the best time of all when Satan was doing his best against me." His Prison experience he records as follows: "I was 60 days in prison and with the exception of the first 10 days I can truly say, it was the most happy time of my whole life. I had, after the 10 days referred to, a complete victory over the evil one. So complete, that he has not tempted me to any great extent, since. And what sweet communion with God I enjoyed and what blessed answers to prayer. Oh how I thank God for such heavenly experience. My dear Brother, I never knew the power of prayer till then and I will bless God while I live, for his grace to me a poor undeserving sinner. I am thankful to say the brethren have received me gladly, and kindly. Another answer to prayer, earnest prayer. Oh how sweet that precious hymn, "What a privilege to carry," &c. It has a double meaning to me now.

Two months later he again writes. "How gracious and kind has the Lord been to me and it seems to me now all these sorrows and trials in life were for a wise purpose. Pray that the Lord will keep me stedfast and that my love for him increase. Oh how I love the Lord, and shall sing his praises while I live." On another occasion he writes about this time; "I have been to Brother ———'s Church as oft as I could borrow regimentals. I was out last night and was so strengthened under the sermon. There were some experiences given immediately after. I rose rather excited with a heart full of love for my dear Saviour and told them what the Lord had done for me. The few words I did say, relieved my heart, and I have been so happy ever since."

Two months more pass away, and he writes these sad lines. "I have just this morning received a letter from Scotland telling me of the death of my little daughter. She died April 21st, but the letters have missed me and I did not hear of it for these almost six months. Dear Brother, I am bowed down with grief. My heart was so built up on my little girl; in all my future plans and hopes, she was always first in the picture. I feel it a great trial. No one can know how I loved that child. Yet I know all things work together for good, to them who love God, and if I know my own heart, I know I love my Saviour. But oh how I feel it. Poor dear lamb, she had no earthly father or mother, to smooth her dying pillow, though she had loving friends.

"I am told in the letter she died, happy, in the Lord. She suffered not very painfully, but lingeringly. Shortly before she died, she was asked if she had any message to leave for her father. She simply said. "Tell him I am happy, trusting in Jesus," and after a short pause, she roused herself, and told them to tell me, "to meet her in heaven." Yes, my little lamb has gone before me, and is watching and waiting for me. Oh my Saviour, help me, that I may meet thee and her, and [redacted] forever there. She was only 9 years old, but she was always gentle, loving and wise far above her years. Dear Brother will you write to me, my poor heart seems craving for sympathy."

I may add that from the first time I met the subject of the above I was greatly drawn out

towards him. For a long time, he seemed very reticent and sad. I was encouraged in seeking his salvation by hearing that he mentioned my not calling on him as usual. One night I was told he was sad over it. His greatest difficulty was over *the conscious experience of salvation.* But afflicted in hospital several times he at last went one day to the Prayer Room, shut himself in determined never to leave until saved, and there alone with God was gloriously converted, soul and body. No one mistook his testimony or life from that day as long as he was with us.

On his desertion five of us prayed earnestly to God to bring him back. Our prayer was heard and *he is with his regiment to-day a happy* devoted Christian.

I am inclined to think many such sad stories can be unraveled by grace to the glory of God among British Soldiers. C.

NOTICES.

MRS. Amanda Smith will deliver a Gospel address at Falkland Road Hall on Sunday at 8 A. M. and Rev. W. B. Osborn will preach at Dean Lane Hall at 11 A. M. and at Falkland R. Hall at 6 P. M.

ON Monday evening at 7-30 a missionary meeting will be held at Falkland Road Hall, when Miss Swain M.D. (for six years a Medical missionary in the North West) Miss L. R. Drake and Mrs. Amanda Smith will deliver addresses.

RECEIVED for Grant Road, M. E. Church: from G. B. Rs. 5; T. T. 5; J. N. H. 10; I. F. R. 10; W. B. O. 40; poor widow's mite, 10.

Epitome of News.

SATURDAY, NOVEMBER 1.

—Her Majesty's flag-ship Euryalus, 4,130 tons, Captain R. D. King, with His Excellency Admiral Jones, C. B., the new Naval Commander-in-Chief, on board, arrived in harbour yesterday from Trincomalee.

—Madras, Oct. 31: "A disastrous accident occurred on the southwest line, Madras Railway, this morning, near Chimmapet, about thirty-six miles from Madras, to the up south-west line mail train, owing to a slip on the line in consequence of heavy rain. Up to the present time fifteen persons are known to have been killed and forty-five wounded."

—Dr. Slade, the spiritualist, turns out to be a woman. The discovery was made on the voyage from Australia to San Francisco.

—*Bombay Gazette:* Stored in the Bala Hissar were found no less than half a million rounds of Snider breech-loading ammunition manufactured at Dum-Dum, as good as new. How did these get to Kabul at all? Surely the Government of India did not make a present to Shere Ali of half a million rounds, and if not, how did that potentate become possessed of Government property?

—Dr. Geo. Smith, Surgeon-General Indian Medical Dep. says that Leprosy is now generally believed to be a non-contagious disease.

MONDAY, NOVEMBER 3.

—A correspondent of the *Civil and Military Gazette*, reporting the battle of Charasiah, says: "The 72nd fired nearly 20,000 rounds. I regret to say that our victory was stained by acts of cruelty to some of the wounded. I saw those who had been frightfully slashed about still alive, and their clothes blazing on their quivering bodies. I had them relieved from their agony by a merciful bullet through the head. Alas! that a corps justly proud of its pluck should sully their courage by cruelty to a wounded foe. Heat of blood will excuse a good deal, but not cruelty like this."

—A man who has been extensively engaged in forging currency notes, has been arrested in Ahmedabad.

—Colonel Johnstone, Political Agent, Manipur, marched into Kohima with fifty regulars and police and fifty Manipuri troops, at 4 p.m., on October the 27th. He reports, that he found the garrison reduced to extremities after a noble defence of thirteen days by Messrs. Hinde and Cawley. The party saved three officers, two ladies, two children, and 537 natives.

—The Honourable Mr. Morarjee Goculdas, one of the richest millowners of Bombay, has handed to the Collector of Sholapur, 2,000 country blankets for the use of the destitute Deccan labourers.

—We acknowledge with thanks receipt of "the Indian Railway Travellers' Guide" for November, published at the *Bombay Gazette* office, price 8 annas.

—The *Indian Mirror* publishes a colloquy between God and the editor, of which this is an extract:

"I wish to know, Father, whether people are right in calling me a Christian?

Thou art not, nor do I wish thee to be a Christian.

Am I a Hindu?

Child, thou art not, nor do I wish thee to be a Hindu.

If I am neither a Christian nor a Hindu, I am a Brahmo then. But they will not admit it.

Neither art thou a Brahmo, in the popular acceptation of that term.

What then will I tell people that I am, that they may understand my creed fully and never misrepresent it?

Say thou art a man of faith. As for people forming correct ideas of your religion, that is simply hopeless. Who ever comprehended the man of faith? Theology you might explain, but faith never."

—*It seldom falls to the lot of any man to be* the means of saving so many lives as did John Ellerthorpe, foreman of the Humber Dock Gates, Hull, who earned for himself the honourable title of "The Hero of the Humber." During a period of forty years he saved from drowning not fewer than thirty-nine individuals, all on separate and distinct occasions, thirty-one of whom were rescued from the waters of the Humber. In every instance they were saved by him single-handed and were difficult cases to deal with, as a large per-centage got overboard though intoxication.

TUESDAY, NOVEMBER 4.

—*Bombay Gazette*: "The news from Europe continues to be disquieting, and the demand that has been made on the Porte by the British Government to carry out faithfully the provisions of the Treaty of Berlin adds to the complications. There can be no doubt that the only way to preserve the power of Turkey from disappearing altogether, is to compel the Sultan to institute within his territories the reforms which have so often been promised but never executed. If the Beaconsfield Cabinet had taken a similar course at the time of the Constantinople Conference to that which they have now adopted, the late war and its disastrous effects might have been avoided altogether."

—Cabool, Oct. 28: Trustworthy information has been given to-day that the Amir would try to escape, and a guard of forty men has been placed over him. All his attendants except four men, have been sent away. The tents have been cleared from near him, and a sentry placed inside his tent, with four more patrolling outside. He is in fact a close prisoner, all access to him being denied.

The feeling in the British camp with reference to the proclamation is one of unbounded satisfaction.

—The Lady Belhaven, having been recently wrecked on the Argo Flat, she was purchased by a native gentleman, and the steam tug Victoria was engaged to clear the wrecked vessel. The Victoria arrived off the Flat in the forenoon on Friday, and the same day soundings were taken round the vessel. The result of the soundings was satisfactory; and it was arranged among the divers to commence work the following morning (Saturday). Meanwhile, it would appear, the rest of the party determined to go out on a shooting excursion, while the wreckage work was being proceeded with. Accordingly, on Saturday morning, while the divers put off to the wreck, Captain Smart, the master of the Victoria, Mr. Keogh, the Chief Engineer, Mr. Coello, a pleader of the Small Cause Court, together with other two gentlemen and six of the native crew, left in another boat for the intended excursion. They had not gone far when a high sea rose, and, it is feared, swamped the boat. Not long after, a cargo boat with fourteen souls on board broke away from the Victoria, and drifted southwards, and nothing has since been heard of her boats or their crew. (The excursionists reached Calcutta the following Friday.)

—Bala Loola, a lunatic in the asylum at Colaba, was killed by another lunatic on Sunday, by means of a wooden sword used in making coir-matting.

—The *Madras Mail* on the Railway accident: "The train conveying the wounded came into the station at a very slow pace a few minutes after 3 o'clock when it was ascertained that the Subadar Major and 15 privates of the Sappers had been killed, in addition to one woman and two children (European). Five followers were missing up to the time of the train quitting the scene of the accident, but are believed to be buried under the *debris* of the broken carriages. Three European Sergeants, and no less than 40 of the Non-Commissioned rank and file of the Sappers are badly wounded. Major Pigott, the Adjutant of the Volunteer Guards, who was a passenger, happily escaped uninjured, and arrived at the same time. He states that the accident was caused by the lines shifting from their position by reason of the damp created by the recent heavy rains; the engine dashed headlong over the ground, dragging after it every one of the carriages. One of these, a 2nd class, was completely thrown over the top of that which was next to it. The scene at the Central Station baffles all description, the screams of the wounded being heard louder and louder as the train approached. The arrangements, however, which had been perfect up to this time, were now left uncared for, the consequence being that hundreds of natives rushed on to the platform pellmell, seriously impeding the work of the doctors and the conveyance of the dhoolies &c., to the hospital. It was a pity, therefore, that steps had not been taken to prevent the unseemly sight which followed the approach of the train to the station, dhoolies and stretchers, their occupants writhing in pain, being bumped ruthlessly against all stragglers who happend to be in the way. Amongst the Europeans who are wounded is Mr. Thomas Smith, who was engaged here in famine matters last year. In the fore-guards van were also brought up the bodies of the dead Europeans for interment."

—*Overland Mail*, Oct. 17: Amongst the deaths recorded this week are:—Staff-Commander J. Tomlin; Dr. J. G. Fleming, F. R. S. E.; Dr. Black, F. R. C. P.; and Mr. J. B. Greenwood.

A train on the Chicago and Alton Railroad, fifteen miles east of Kansas City, Missouri, has been stopped by twenty masked men, who maintained continual firing while some of the gang, overpowering the express messenger, robbed the safe. The robbers decamped with 50,000 dols.

The directors announce the successful laying by the Telegraph Construction and Maintenance Company of the first section of the duplicate cable to Australia—viz., between Penang and Singapore, connecting Malacca, on Aug. 16 last. The manufacture of the remaining portion of the cable required to connect Singa-

pore with Australia is nearly completed, and a considerable amount has been shipped. A concession from the Spanish Government for connecting Manila with Hong Kong is offered to this company.

Wednesday, November 5.

—*Bombay Gazette*: "It has been ascertained, beyound all doubt, that Sirdar Nek Mahomed Khan who commanded the rebels at Charasia, secretly visited the Amir in the British camp the night before the battle; while the double dealing of the Amir's relations, who were arrested by General Roberts after the Empress's proclamation was read, has been clearly established. It may be remembered that our correspondent telegraphed to us during the advance on Kabul that much indignation was felt in the British camp against Yakub Khan's retinue, because the rebels at Kabul were kept well informed of every movement of the British army so that some one in Yakub Khan's camp must have afforded that information. The Amir himself was allowed without let or hindrance to receive messengers from and to despatch emissaries to, the city, and these men must have seen the preparations that were being made to oppose our advance; they must have known, and Yakub Khan must have known, that a stand was to be made at Charasia, yet not a word of caution was communicated to the British General, who was even most earnestly pressed to postpone his advance."

—The Bengal Government has decreed the abolition of the Rungpore second grade college, and this measure will be carried out at the end of the present session. There will then be eleven Government colleges in Bengal, besides six aided and three unaided. The returns for the year 1878-79 show a slight decrease in the number of college students: so many would-be students, "potential college material" as the Director calls them, having failed at the entrance examinations of 1876, 1877, and 1878. An average collegian costs the State, during the twelve months, Rs. 616, and it seems he is becoming rather a cheaper luxury; having, in the previous year, cost Rs. 334. In some particular colleges, however, the annual cost is increasing; in as Dinapore, where the cost has risen from Rs. 479 to Rs. 605. This is serious, and the Lieutenant-Governor has asked the Director of Public Instruction for his opinion as to the propriety of abolishing the Dinapore college also.

—*Times of India*: "Our London Military Correspondent has heard, on the very highest authority, that Government have determined not to maintain a British Envoy at Cabul. 'The capital of the kingdom,' he adds, 'will be transferred to Kandahar, and there an Envoy will be placed within reach of the British cantonments in the Pishin Valley."

—Disturbances have broken out in the Lebanon between the Druses and Maronites, arising from the abduction of a young girl. Several Maronites have been killed by the Druses. The Governor of the Lebanon has applied to the Porte for a reinforcement of regular troops to restore order.

—From Cabool via Allahabad: Excavations have been going on at the Residency. Three neatly made graves, said to contain the bodies of Jenkyns, Hamilton, and Kelly, were opened, and only the remains of natives found in them. They had plainly been placed there with the intent to deceive. No European bodies have yet been found. Many lakhs of treasure, the greater part of which was looted by Yakoob Khan from the mother of Abdula Jan, Shere Ali's favourite son, is in process of being unearthed in Cabul. A special fatigue party was the down to the city to-day. They got eight lakhs of treasure, which consists chiefly of gold and precious stones.

—General Grant, writing to Admiral Ammen from Tokio, said: "Japan is a most interesting country, and the people are quite as much so. The changes that have taken place here are more like a dream than a reality. They have a public school system extending over the entire empire, and affording facilities for a common school education to every child, male and female. They have a military and a naval academy which compare well with ours in the course taught, the discipline, and the attainment of the students. They have colleges at several places in the empire on the same basis of instruction as our best institutions. They have a school of science which I do not believe can be surpassed in any country. Already the great majority of their professors—even those engaged in teaching European languages—are natives, most of them educated in the very institutions where they are now teaching."

—A fisherman has found a very remarkable weapon near the lake dwelling of Locras, in the Lake of Brienz. It is a double battle-axe of pure copper, 42 centimétres long and weighing three kilogrammes. Massive and heavy in the middle, it broadens out gradually into two cutting edges each having a width of 12 centimétres.

—A discovery calculated to throw some light on prehistoric man has recently been made by the excavation on the banks of Lake Ladoga of a human skeleton belonging to the stone period, along with many well-preserved skulls and bones, remains of plants and animals, and instruments of stone and bone. These remains were found at a depth of from twelve to twenty feet below the surface of the lake.

—The evidence of sixty persons had been taken regarding the events in Cabul at the time of the massacre, and thirty are still to be examined. Much of the testimony offered is very contradictory. Such of the Ameer's confidants as are examined invent plausible stories throwing the blame on everebody but Yakoob Khan. Their statements in many instances are so conflicting as to be quite worthless. For example, it is quite untrue thirty of Daood, Shah's escort, when he rode among the mutineers attacking the Residency, were killed. No one was badly hurt.

Thursday, November 6.

—*Bombay Gazette*: Treasure continues to be found, but Yakoob Khan hesitates to give information where more is hidden. Two men were arrested on the 31st, one a sepoy of a Herat regiment, who resisted capture and shot one of Wali Mahomed's men who had tracked him out. Yakoob was brought to Sherpur under an escort of a party of the 9th Lancers.

—The Str. *Bangalore*, with English Mails, left Aden for Bombay, Wednesday, 5th, at 1 p. m.

—The failure is announced of Messrs. Colvin, Cowie and Co., one of the oldest firms in Calcutta.

—Karolyi, a Magyar of colossal stature and extraordinary physical strenth, was performing, before a crowded audience in Madrid the other day, one of his most sensational feats, which consisted in allowing a huge boa constrictor, over twenty feet in length, to enfold his body in its coils, when suddenly a piercing cry escaped him, which was greeted by the public with a round of applause, under the supposition that its utterance constituted a part of the performance. It proved, however, to be the outcome of a strong man's death-agony. The gigantic snake had tightened its coils, and crushed poor Karolyi's life out of him with one terrific squeeze. There were 87 fractures of his bones.

The origin of the East India Company has lately come to light. It had its origin in a company which was organised simply because the Dutch raised the price of pepper from three shillings a pound to six.

—A great improvement in trade is reported from England.

—*Bombay Gazette*; Madras, 5: "An official enquiry into the causes of the late railway accident at Madras was held on Monday and yesterday at Arconum. It was elicited that the deaths up to date were twenty-four and more are expected to be discovered. The evidence goes to show that the line was known to be in an unsafe condition, and that reports of its condition to be in danger had been repeatedly made by the maistry to the Permanent Way Inspector and to the District Engineer for months past. When the accident occurred the carriages were crushed into fragments and piled into a huge heap on and off the line. The only marvel is that every occupant was not crushed to death."

—A sad accident has occurred at Chukrata. The mess waiter, being worse for liquor, and creeping along in the dark under the wall of the mess-house, was in the distance mistaken by an officer for a leopard. The officer fired at him and shot him dead.

—There are said to be in Calcutta 13 Protestant Churches, with an aggregate membership of nearly 1650 Christians, of whom about 700 were communicants.

Friday, November 7.

—*Bombay Gazette:* When we read that forty-two thousand rounds of small arms ammunition were expended in the fight at the Shuturgurdan with a loss to the enemy, of perhaps, from one to two hundred killed and wounded, it is impossible not to think that there must be something very wrong in our system of musketry instruction, and something no less faulty in the transport system which has to bear the brunt of this extraordinary waste of ammunition.

—Same; London, 17: "Mr. Legge, of the *Whitehall Review*, has had to sit on the stool of repentance, and has published in the papers, as an advertisement, an abject apology to the Rev. Newman Hall, in consideration of the reverend gentleman abstaining from taking legal proceedings."

—Sir Richard Temple arrived at Quetta on the 5th.

—*Chendriah, the leading spirit of the Rumpa disturbances, with 300 followers,* looted Yerrakapuram on the 17th ult., and made a threatening demonstration on a neighbouring village.

—The work of doubling the East Indian Railway line between Mogulserai and Allahabad, a Calcutta paper tells us, is to be taken in hand at once. When this has been completed, there will be double lines all the way between Calcutta and Allahabad.

—Infanticide was terribly common in the North-West Provinces during the year 1878-79. The Inspector General of Police reports that no less than 26 per cent. of the female children born were killed. Among the poorer people a higher value is placed on the boys, and therefore when food is insufficient for all, the girls suffer most.

—Deaths, last week, 486.

—Naga Hills: Major Evans 43rd N.I., with a flying column of 200 men who left Samaguting on the 29th, reached Kohima unopposed on the 30th. They found Colonel Johnstone's Manipuris encamped there as rations are short at Kohima. The column returned to Samaguting on the 1st.

—*Times of India*; Poona, 6. Wassoodev Bulwunt's case: The case for the prosecution closed to-day, each of the counsel for the accused replied, and three witnesses were called by the defence to prove an *alibi*. Mr. Apte for Wassudew submitted that the prisoner's diary and autobiography were merely an ebullition of an insane mind, and that Wassudew joined the dacoits not to wage war, but to relieve suffering humanity during a time when high prices prevailed. Wassudew, on being asked, said he had nothing to say to the Court. The Judge will deliver his charge to the jury to-morrow.

—The Matriculation examinations will begin in Bombay, the 17th inst. The F. E. A., Dec. 1st.

—It is announced that the long-protracted "disputes and disturbances" between the Bishop of Colombo and the Church Missionaries

promise to come to a head at last, the Archbishop of Canterbury being asked by the Church Missionary Committee to decide finally between the contending parties. The native Episcopalian Christians are likely, it is said, to memorialize for a Bishop of their own. Meantime, the preparation of a memorial to the House of Commons against all Ecclesiastical revenue grants is being proceeded with.

Selections.

TESTIMONY.

REV. WM. TAYLOR, COSMOPOLITAN MISSIONARY.

"ON the 28th of August, 1841, as a ruined, wretched sinner, I surrendered to God, and received the Lord Jesus as my Saviour. God the Father, through the merit and mediation of His Son, acquitted me, pardoned all my sins, and notified me by His Spirit of the cancellation of the death penalty against me. It was not an inference, but a revelation direct from God, through the unerring 'Spirit of adoption' who inspired the prophets. He also, at the same time, purged out the lusts of the flesh, and put in the fruits of the Spirit, and 'created me anew in Christ Jesus.' 'I was born again,' 'not of the will of the flesh, nor of the will of man, but of God.' I determind from that moment, and to the end of life, and for ever, to be wholly the Lord's; but, though I struggled hard, and entered the ministry a year after that time, I had but very little abiding peace for four years. My complications seemed bewildering, and sometimes almost overwhelming: so much of ignorance, or want of perception to discern clearly the line between temptation and sin, between thoughts *of* evil, and evil thoughts, and between heart alienation from God and the involuntary associations of *memory, the flitting visions of fancy, day*-dreams—which are as common as night-dreams—and between the legitimate exercise of my bodily appetites, mental appetences and affections according to the design of God, and any slight deviation by misapplication or excess which would involve my trembling soul in guilt. I had to learn the difference also between the 'physical man,' corporeal and mental, and 'the carnal man,' the one being the work of God, the other the work of the devil, but dreadfully mixed up in my experience.

"'The old man and his deeds' had been subjugated by the power of the Lord Jesus, and had been held as a close prisoner of war from the day of my conversion to God, and I had been preserved from a single known sinful alliance with him; but how to get him 'crucified, dead, and buried,' so that all the force required to guard a dangerous prisoner could be tranferred 'to the front' to do battle for God on the aggressive line of soul-saving, was the question.

"With all these complications, I was also sadly involved in legalism, not in the theory, for I knew well that I could not be saved by the 'deeds of the law,' and never trusted to anything I ever had done—but the insidious thing concealed itself under my solemn vows and covenants with God to be holy. So the struggle went on for four years. Nearly every sermon I heard covered the whole field of theology—the creation, the fall, the atonement, repentance, faith, justification, sanctification, and 'glorification.' It was grand, earnest, and useful preaching.

"The preachers of those days had no time to preach infidel evolutionists and atheists; they preached 'Jesus Christ and Him crucified,' and God blessed their ministry. I was led to Jesus under it, but it did not come down to the details of my trouble.

"I heard of an old maiden lady who had been 'sanctified wholly,' and went to see her, hoping to find my way out; but she said her lamp had gone out, so I got no light from that quarter. I had 'the word of God,' but lacked 'the testimony' of witnesses as a key to open it.

"Finally, 'having my senses exercised to discern good and evil,' I saw that in connection with an entire consecration which I had been endeavouring to make and maintain evey day from the hour of my conversion to God, I had only to rest my faith on the provisions and promises of God as revealed in His book, and RECEIVE *Christ* in all His offices as my Prophet, Priest, and King, and for all the purposes of His mercy to me, 'to be made of God unto me, wisdom, righteousness, and sanctification.'

"*I had* been as a sick man resolving never to have any more fever or pain, instead of submitting to treatment and receiving and trusting a skilful physician for a cure. So after a four years' struggle, a period of useful discipline, I presented my 'body a living sacrifice' to God, and resting my faith on the record of God concerning His Son, I *received Christ* for all that he came to do for me—a perfect remedy for every woe—a perfect supply for every want of my soul. Thus I was sanctified wholly to God. All the seminal graces of the Spirit were planted in my heart on the glad day of my acquittal and pardon, and they did not die, but germinated and grew; but the growth was slow because of my ignorance of their culture, and especially on account of my inherent carnal nature, which I could not 'grow' out any more than I could grow the weeds out of my garden; but when the old man was crucified, and this carnality purged out through the cleansing blood of Jesus applying the Holy Sanctifier, I found that purity of heart was a grand preparation for healthy, fruitful, unlimited, eternal growth.

"So through all the intervening years, in harmony with the relations and purposes of my physical nature, the death-penalty upon my body and the disabilities of body and mind belonging thereunto, and the varied disciplinary *providences of God through which I have passed* with wholesome partaking of the fellowship of His suffering, the Lord Jesus has hourly saved me from sin and preserved me from sinning, and I have been daily growing 'in grace and in the knowledge of our Lord and Saviour Jesus Christ.' Glory be to His name."

Miscellany.

—Ch. M. Intelligencer on Lord Lawrence: His "yea" was "yea," and his "nay" was "nay" to all men, and the people of the Punjab learnd to prefer this hard speech and soft heart to the soft speech and hard heart of some of his fellow-labourers. If one characteristic was more conspicuous than others, it was his truthfulness. As the writer of this memoir followed him to his grave in the Abbey, he had the unexpected honour of walking by the side of a great English statesman and orator, who had arrived too late to take his proper place in the procession. On mentioniug to him, that truthfulness was the great feature of the character of the great man whom they were following Mr. Gladstone replied that truthfulness was indeed the great characteristic, and the sharpest weapon (if we only knew it rightly) of a dominant race, and it was this that distinguished the policy of the English from that of the Turks, whose every counsel, act, and scheme was more or less tinged with falsehood.

But amidst his great successes, and his unparalleled good fortune, he had the grace given him to remember the Hand that gave, and, while mindful of things temporal, not to forget things eternal. He set the example of a bold, independent, and yet Christian ruler, an uncrowned King of men by grace and election. He clothed with words the sentiment, which lies deep in the hearts of all who are thoughtful, that Christian way men should do all things in a Christian way: that, while cleaving to toleration, the brightest jewel of Empire, and allowing not one inch to be yielded to the persecuting or patronizing arm of the flesh in religion, still each man, each public officer, should not be ashamed that the world should know that he was a Christian, in word, in deed, and in principles: that he should vindicate to himself, in his private capacity, the same liberty which he asserted for and guaranteed to others, to the Mohammedan, the Hindu, and the Sikh. They delight in their several ways to extend and advance the interests of their creed: the Christian, within the legal limits, should do the same, openly, and before all men.

Thus, among the original founders of the Missions of this Society in the Punjáb in 1851, we find the names of the two Lawrences; in 1853, his friends, Lieutenants Herbert Edwardes and Reynell Taylor, founded the Missions of this Society on the Indus frontier. Thus, when the first sod was cut of the railway at Lahore, he assembled the nobles and citizens, and in their presence, prayers, copies of which were handed to each person, were offered up to Almighty God, through the mediation of our Lord and Saviour. And, again, when he finally took leave of his subordinates in the Punjab in 1859, he acknowledged his deep debt to the Author of all good: "What," said he, "without His guiding, protecting hand, would indeed have become of us all?" The instances could be multiplied, but what has been said will be snfficient.

Following the steps of James Thomason—a name not so honoured now as it deserves—he made morality, religion, and an interest in Missions to be respected. There was no narrow pale, no Shibboleth, no exclusion of outsiders, no patronage reserved to a sect.. One of his most distinguished followers was a Roman Catholic; others were men who, Gallio like, cared not for these things; but all knew that the Chief Commissioner had his religious views, and made no secret of them. He was seen on his knees in his own tent, when on the march. Family prayer brought blessings down on his roof-tree. A few years later, Lord Canning heard with surprise, but received the rebuke with courtesy, that in the Punjab no official moved his camp on the Sunday; and when his Lordship was received on arrival by a company of men distinguished in peace and war, who had marched on the Saturday night, so as not to disturb the Viceregal arrangements, he was struck by the silent reproof, and no tent was ever again struck on a Sunday. In the North of India, for more than a quarter of century, no official order has been issued, no regiment allowed to march, no labour sanctioned on the public works on a Sunday; and this not from the operation of any law, or the influence of clergy, but from the quiet and unostentatious example and orders of God-fearing men in authority.

He might have achieved a cold reputation, and never won the priceless treasure of a loving heart; but he was, indeed, one of the tenderest and most loving of men: and he was blest—thrice blest, for the same sweet companion, who was with him five and thirty years ago in his Indian home and tent, charming all with the youthful beauty, copying his letters, and cheering him in his labours, was by his side, when premature old age and visual darkness fell upon him, writing latters at his dictation, his stay and his comfort, and following him to the grave. He was permitted to see his numerous children grow up like olive-branches round his table. He was blest with troops of friends, counting the period of their attachments by decades, and not by years: some few from the days of his school-time in Londonderry; some from his college-days at Haileybury; some from the days of the Delhi magistracy; and scores from the long years of the Punjàb. He died full of years—for Anglo-Indians seem old at fifty—full of honours, for a grateful country had nothing more to bestow that a simple citizen could accept, except, a grave in the Abbey: with a reputation unblemished in any particular, for in Indian circles there were no secrets, that could be whispered,

which could tell against John Lawrence: nothing hidden that could be revealed, except unrecorded acts of generosity and kindness, done long ago, and known only to a few, and private and earnest words of advice or caution, remembered gratefully after the lapse of years. It is a touching circumstance, and worthy of record, that the angel of death came to him at a time when invitations were actually in circulation to friends to meet at his house to discuss the affairs of the Christian Vernacular Education Society for India; and some, who would have listened to his voice and shared his counsels on that occasion, followed him to the grave a few days after the day fixed for the meeting, sorrowing, indeed, that they would see his face no more, but rejoicing that grace had been given him to accomplish his warfare as a true Christian soldier.

TELEGRAPHIC NEWS.

Capetown, Oct. 22nd: VIA ADEN. Sir Garnet Wolseley has gone to Seccocenis country. Colonel Lanyon, who went to Middleburgh owing to disturbances among the Boers there, has returned. They (the Boers) are to be prosecuted for theft.

Constantinople, October 30th: The Commission appointed to discuss the Greek frontier question is holding weekly sittings, but little progress is made towards a solution.

Madrid, 30th: Disastrous floods have occurred throughout Spain, causing great damage to the mines and lands, and throwing a large number of people out of employment.

St. Petersburg, 31st: The *Golos* announces that, in consequence of the disastrous engagement between the Russians and the Tekke Turcomans on the 9th of September last, the Russians have been compelled to beat a retreat, and the expedition is suspended until after the winter.

Paris, 31st: The French Government have threatened to expel Don Carlos from France unless the demonstrations, which are being made in connection with his pretensions to the Spanish Throne, cease.

Berlin, November 1st: The deficit in the Prussian Budget amounts to 47,000,000 (? marks).

Belgrade, 1st: An offensive and defensive alliance has been concluded between Servia and Bulgaria.

London, 1st: The death is announced of Mr. J. B. Buckstone the Comedian, for many years the lessee of the Haymarket Theatre.

2nd: Orders have been issued by the Admiralty to the British Mediterranean Squadron to proceed to Vourlah in the Gulf of Smyrna.

Constantinople, 3rd: Sir H. H. Layard (British Ambassador here) has explained to the Porte that the reason for the British Mediterranean Squadron being ordered to Vourlah is because England insists upon the execution by Turkey of the reforms in Asia Minor according to the terms of the Treaty of Berlin.—In consequence of the protests made by Great Britain the Porte has resolved to execute the reforms it considers necessary in Asia Minor and also those embodied in the stipulations of the Berlin Treaty.—An Austrian squadron is expected at Salonica.

London 3rd: Particulars have been received of the fight between the Chilian and Peruvian fleets off Mejillones last month, which resulted in the capture of the turret-ship Huascar by the Chillians. The Huascar made a most gallant defence, the Peruvian Admiral, who was in command, besides two lieutenants and many of the crew being killed before she eventually surrendered.

4th: Latest advices from Constantinople state that great excitement prevails there owing to the action taken by the British Government in despatching the Mediterranean Squadron to Vourlah to enforce the terms of the Anglo-Turkish Convention.—The London press in discussing the matter approve of the action of the Government in deciding to enforce the terms of the Convention.

Cairo, 4th: Mr. Gerald FitzGerald has been renamed Director-General of Accounts in Egypt.

5th: Musurus Pacha (Turkish Ambassador in London) has asked Lord Salisbury (Secretary for Foreign Affairs) for explanations regarding the action of the British Government in the Levant.—The Russian Ambassador in London has been recalled to St. Petersburg.—In a speech made by Mr. Lowe at Grantham yesterday, he condemned the policy of the Government, and said that the Liberals when they come into power, would resume the policy followed by the former Liberal Government.—The Chancery Division of the High Court of Justice has disallowed the demurrer of the Secretary of State for India in the suit respecting the Banda and Kirwee booty.

Washington, 5th: The Northern State elections have been carried by the Republicans by an increased majority.—Mr. Cornell has been elected Governor of New York.

London 6th: Musurus Pasha (Turkish Ambassador in London) having on behalf on his Government promised the due execution of reforms in Asia Minor as stipulated for in the Anglo-Turkish Convention, the despatch of the British Mediterranean Squadron to Vourlah has accordingly been countermanded.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva*, 3:

For Southampton.—Mrs Bamfield, Mrs Pollard, Col E Davidson R E, Mrs B C Douglas, Mrs W H McCausland, Mr Rainbow, Mr and Mrs Griffin W Vyse, Mr C Harris, Mr and Mrs Tatlock, Mr A Miller, Mr J Smeaton, Mr and Mrs Tarry, Dr W E Cates, Mr G D Cusson, Colonel Anderson, Mr Hosking, and Mr H G Bayley.

For Brindisi.—Mr A H Spry, Major L Fraser, Major and Mrs C E Blowers.

For Venice.—Mr G P Melitus, Mr E P R Gilman, and Dr F G Constant.

For Suez.—Mr H Richards.

For Aden.—Mr and Mrs Hanley and 4 children, Capt H E P Thomas and 9 deck passengers.

PASSENGERS ARRIVED.

Per P. and O. Str. *Peshawur*, 4:

From Southampton.—Mrs Porter and infant, Mrs Meiklejohn & two children, Major and Miss Orr, Mrs Grigg and two children, Lieut-Col Walter, Mr and Mrs Gilchrist and two children, Mr and Mrs Dennison, Mrs Chesnaye and child, Mrs Ellis and two children, Mrs Goodridge and two children, Mrs Adrian Hope, Mr W B Farnham and Valet, Surg-Major and Mrs Maconachie and infant, Mr and Mrs Russell and two children, Mrs Inglis, Mrs C M Butler, Mrs Hackett, Mr and Mrs Laurie and infant, Mr and Mrs Allardice, Mr and Mrs Harvey James, Mr and Mrs Buick, Mr and Mrs Mole and two Misses Mole, Mrs Mackintosh and infant, Mrs Ibbetson, Mrs Barrow, Mrs Browning, Col Clarke, Mrs Paterson and two children, Mrs Davison and child, Mr and Mrs Harrer and four children, 2nd Lieut C A Robertson, Mrs and Miss Nelson, Mrs Mears, Mrs Cooke, Col J B Saunders, 2nd Lieut Cradock, Mr Howey and brother, Lieut H Way, 2nd Lieut W Menzils, Lieut J H Kerr, Mrs George, Misses Soden, Howard, Wheeler, Holden, Hackett, Frier, Christison, Wilson, Dowie, Lee, Norman, Messrs Nottage, P Beresford Hope, E Conolly, D C Johnstone, R B Duncan, Ramsay, C J Davies, Mears, B Harding, R E Forrest, R S Clough, R standing, J Owen, J H Paterson, Hohner, John Moore, Davis, and Lindley.

From Brindisi.—Mrs Reid, Miss Forguson, Hon Mr Justice and Mrs Kindersley, Mrs Bell and child, Capt J W Ridgway, Mr and Mrs O'Kinealy, Mrs Collen, Mr and Mrs Brodhurst, Dr G Waters, Mrs Alexander, Mr and Mrs W Hart and two children, Dr H Cameron, Col C Armstrong, Dr and Mrs Watson, Miss Parr, Mrs Horne and child, Major Bannerman, Col Jenkins, Col Nimmo, Mr and Mrs Woodburn, Miss Cole, Depy Surg-Genl Franklyn, Mr and Mrs Goslett, Messrs J P Thomas, L E Griffiths, C J Groom, H L Dampier, W Riddell, G G Day, Winmill, A McKenzie, W Baxter Yule, Holderness Wilson, C Hill, A W Murdock, H Whymper, Riddesdale, E Buckland, J Nicholls, A Estranger, W Paterson, S B Maynard, W Wood, and R B Saunders.

From Venice.—Hon Mr Justice L S Jackson, Mrs and Miss Seward, Mr and Mrs Vogel, Mr and Mrs Carter and child, Rev Dr Young, Mrs Lewin and infant, Messrs J Princep, F C Collingridge, Daude, D McLaren, Junior, A McDonald, Wallis, and J Palmer.

From Malta.—Mrs Ferguson.

From Suez.—Mr W Cunningham.

From Aden.—Major-Genl Hatch, Mr Macpherson, and Mr Green.

Domestic Occurrences.

MARRIAGES.

LENNOX—PATERSON—October 30th, at St. Andrew's Church Bombay, by the Rev. D. Macpherson, Henry Montgomery Lennox, son of Major Genl. Lennox, to Agnes Margaret, youngest daughter of the late John Paterson, Esq., Glentaggart, Douglas, Lanarkshire.

PAIN—LAWRENCE—Oct. 30th, at Deolalee, Charles J. H. Pain, to Bella, second daughter of J. Lawrence, Esq., Bombay Medical Department.

DEATHS.

VENKATRAO—On 24th October 1867 at Mazagon, Bombay Karnnabai, the eldest daughter of the late Mr. Venkatrao Narayan of Bhundara aged 17 years deeply regretted.

VALENTINE.—At Landour, of diphtheria, Henriett Isabel the dearly beloved child of the Rev. Dr. Valentine, Jeypore, aged 8 years and 20 days. Home papers please quote.

Subscriptions received from 1st to 8th November 1879.

H. Birdwood, 16th Oct. 1880, Rs. 12-8; Genl. C. Birdwood, 10th August 1880, Rs. 12-8; J. H. Hawkins, 31st Dec. 1879, Rs. 2; E. Flower, 31st August 1879, Rs. 6; T. J. Tanner, 31st Oct. 1879, Re. 1; Rev. D. Mackichan, 22nd April 1880, Rs. 6; M. H. Moody, 31st Dec. 1879, Rs. 6; Mrs. J. Cazalet, 1st Nov. 1879, As. 8; E. H. Aitken, 31st March 1880, Rs. 15-4; E. Thurston, 30th Nov. 1879, Rs. 7-10; Capt. S. L. Richards, 30th March 1880, Rs. 7-10; G. Anisworth, *30th Oct. 1879*, As. 8; *Do.* for Customs, 25th Oct. 1879, As. 8; Mrs. Baird, 28th Feb. 1880, As. 8; Mrs. W. Ewington, 15th Oct. 1879, As. 8.

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